

Mark 14. 68, 70.

But he denyed saying, I know not, neither understand I what thou sayest; and he went out into the Porch, and the Cock crew, and he denyed it again. And a little after they that stood by said again to Peter, surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto.

**P**ETER is called Simon, an obedient hearer, he is also called Peter, confident and strong in faith, like a rock unmoveable; Thou art Peter, and upon this Rock will I build my Church, that the gates of Hell shall not prevail against it, *Matthew 16. 18.* He was penitent, the words now read unto you do prove the same for after he had sinned he went out: *W* that every Christian were qualified like Peter, those that crave repentance and faith, and obedience, are better welcome to God, than the three presents given by the wise men unto Christ, *Math. 2. 1.* precious *W* was not so much accepted as Peters Repentance. *W*old. *F*ra. *W*erke, and *W*erke are not so precious.

**Peter's Sermon of Repentance.**

as Peters Repentance to Godward; for he wept bitterly for denying his Lord and Master Jesus Christ, Mat. 14. 71. But he began to curse and swear, saying, I know not this man of whom ye speak. So soon as he had learned to lye, he had learned to swear, they are inseparable companions, and I may say sworn brethren that always meet together in the sinful society: We never read of Peter's sweating any where else, yet here upon a sudden oaths and curses shewed themselves. So soon as Ham spied Noahs nakedness, Gen. 19. 22. Cursed be Canaan, a servant of servants shall he be. So he went out, this text affords us three special notes, being very remarkable in Peter's Repentance. 1. Remembrance of Sin. 2. Remorse of Sin. 3. Sorrow for sin. All of which ought to accompany a godly and sincere Convert in turning from his evil ways.

Thus having found out the mine, let us now dig for the treasure: so he went out: he was careless till the Cock warned him, thereby learning that the first step to repentance is the remembrance of sin, and therefore David saith, Psal. 51. 3. My sins are before me. Moses charged the people to remember their sins, and there he put them in remembrance, how oft they provoked the Lord by that means, calling them to repentance, Deut. 9. 7. He went

went out, another step of Peters Repentance he first weighed his sin: mark Nath, and in the meditation, hereof not onely naked and bare, but he was awaked from his former drowsiness and slumber of sin. He went out. Wherein observe the effectual operation of Gods spirit in the children of God, after we have sinned spiritually, the grace of God callth us home again, suffereth us not to rest, like the Dove that was sent from Noah, found no rest, Gen. 8. 9. Nor can Peter now find any rest till he has found Christ by repentance, whom he had lost by denial: Peter's sin was great: it was no small bait that Satan laid in his way, for great is the danger, for what greater advantage could Satan else have wished than this, had not the assisting hand of Gods mercies staide him up, after his fall for his own glory, and to the unspeakable comfort of the godly who though they fall can never fall away, for the promise of God standeth sure and hath this seal, God knoweth who are his. Our Saviour Christ saith, Of those whom thou hast given me I have lost none of them, save the Son of perdition, John 17. 12. He went out as Isaac went out into the field to pray, Gen. 24. 63. So Peter went out to meditate and consider what he had done, Luke 22. 92. Peter went out and wept bitterly; the faithful soul when it is distressed



Peter's Sermon of Repentance.

to enter into any such holy meditation, or conference, covets to be alone, like Christ in the Desert, Mat. 4. 1. Jacob being alone wrestled with the Angel, and prevailed for a blessing, Gen. 32. 24. Jonah went out of the City Nineve to mourn over it, as it is in Jonah. 1. 5. Now Jonah preached in Nineve, that within forty days it should be destroyed, and they repented. Moses was bid to pull off his shoes when he past over the flaming bush, Exod. 3. 5. So we must put off our shoes of carnality, and go out from our selves, as the adber casteth his slough, if we will tread upon holy ground, and press to come where God is. Peter, so long as he staid at the High Priests Hall among the enemies of Christ, he became as one of them, and had quite forgotten that Christ was his Master, or he was solitary, and so denyed, whom a little before he promised to dye for.

O what have I done miserable man that I am! how dangerously am I fallen in denyng him the Lord of Life, and my Lord! I a rebellious Sinner, to deny him that framed me, and by his death redeemed me: and was I so wicked? if all the world were offended, yet would not I be offended, yea, I was ready to lay down my life for Christ my Lord, and yet before the Cock crew twice, I had denyed him three times, Mat. 26. 33. O perjured wretch



**Repentance.**  
wretch that I am! how heauily have I trans-  
gress my faith, by denying him that dyed for  
me? I that thought my faith strong enough  
to encounter with the whole World, most  
shamefully suffered a woman, and the weaker  
vessel to discountenance me; is not this to be  
offended? and is this to giue my life to my  
Master? Nay, is not this to forsake him quite  
and to joyne with the wicked? I denyed him  
whom my soul loved best: for which my name  
deserues to go with the brand upon it, as that  
of Jeroboam goes with his train, Peter confes-  
seth his train of sins, and Jeroboam by name  
cannot only be mentioned, but his sins must  
be likewise here numbred, Jeroboam goes  
with his train, Jeroboam that made Israel io-  
sin. And Peter desirous to haue his train too,  
Peter that denyed his Master: from henceforth  
Peter repented him of his hainous sins he  
committed in denying his Lord and Master  
Jesus Christ.

Let us all repent with Peter, that God may  
giue us the earnest of his grace in our hearts  
for ever: S. Paul saith, Heb. 6. 6. He that sinneth  
crucifieth the Son of God again: So did Peter  
by denying his Lord and Master. Peter's  
faith was wavering faith, had not God looked  
again upon him with the eyes of his mercy  
and tender compassion, he assured that Peter  
had fallen from light to utter darkness and  
damnation.

damnation, had he not truly repented with an unfeigned repentance, Psal. 71. 9. Cast me not away in time of age, forsake me not when my strength faileth me. Here we may see how the Prophet crys to God for Mercy, as Peter did weep and cry with a most exceeding weeping for denying his Lord and Master, Gen. 27. 31. And when Esau heard the word of his Father, he cryed with a great and exceeding bitter cry, and said unto his Father, bless me, even me also, O my father: These are the words of Esau the eldest son of Isaac but the youngest in faith to Godward: Blessed be thou who art the triumphant Conquerer of Hell, Hosea 13. 14. the vanquisher of the Devil, Mat. 4. 10. the conquerer and destroyer of Death, 1 Cor. 15. 55. and redeemer of them that were in darkness, and in the shadow of death, Luke 17. All ye that be thirsty, come unto the Water, and you that have neither gold nor silver, come and receive all those precious treasures free without paying any thing, Isa. 55. 1. This is the Water of life, which springs out of the everlasting rock, the Rock of defence to all that believe in Christ our Lord, who is the enduring rock of our salvation in this world, and in the world to come, Amen.

But now Peter wept for his sins and confessed his faules before God by repenting of his  
sinful

*Peter's Sermon of repentance.*

inful actions which he had committed ag<sup>st</sup> ainst  
God; he was taken for one of evil behabour,  
and as one that kept evil company; for they  
said he receibed sinners, and eateth with them,  
Mat. 11. 19. This is the lawfulness and the  
meekness of our Lord and blessed Redeemer,  
who hath redeemed us from all evil, and look-  
ed upon Peter in mercy and love: for if Christ  
had not called Peter by repentance, Peter  
had been a damned creature for falling into  
so great a sin: for he did utterly deny Christ  
by lying and swearing, which are great sins,  
and without repentance cannot be forgiven;  
Christ had commanded us to repent, Mat. 3.  
2. And saying, Repent ye, for the Kingdom of  
Heaven is at hand: And again, Verse. 17. At  
that time Jesus began to preach, and to say, Re-  
pent, for the Kingdom of Heaven is at hand.

My brethren here you may see how these  
places of Scripture agree in one point, so  
must our minds be agreeable to the will of  
God; that we may walk in the light while we  
have light, and to walk in the Lawes and  
Commandments of the most high God, Mat.  
5. 16. Let your light so shine before Men, that  
they may see your good works, and Glorifie  
your Father which is in heaven.

And let us make a good end by repentance;  
I heard a voice from heaven, saying, blessed



**Peter's Sermon of Repentance.**

they that lie in the Lord, henceforth even  
saith the Spirit, that they rest from their La-  
bours and Sorrows, and their works shall fol-  
low them. Rev. 14. 13. Here we may see the  
God teach them that fear him even unto  
death, that he might give them eternal life.  
When Christ who is our life shall appear, they  
shall with him appear with him in glory. This  
is the of the Saints and all the elect peo-  
ple of Mat. 10. 22. He that endureth to  
the all be saved, Rev. 2. 10. Be thou  
faithful unto death, and I will give unto thee  
a Crown of Life. Peter was faithful unto  
death, by repenting him of his sins, And Peter  
went out and wept bitterly: So Peter re-  
penteth with a faithful repentance; Then Peter  
said unto them, Repent and be baptized every  
one of you in the Name of Jesus Christ  
for the remission of sins, and ye shall receive  
the gift of the Holy Ghost. This Peter it was  
that denied Christ, but now doth plainly de-  
clare him to all people. There is the unworthi-  
ness of those that look back by sin, and on the  
other side. No man that putteth his hand to  
the Plow and looketh back, is fit for the  
Kingdom of God, Luke 9. 62. But Peter  
looked back by denying his Lord and Master  
Jesus Christ: it is a most certain truth that  
God hath given unto us eternal life: so this is  
as certain that this life is in his Son, and in  
the

next verse, He that hath the Son hath life, and  
 he that hath not the Son, hath not life, 1 Joh.  
 11, 12. Now we may see how Blessed a  
 thing it is to have the Son of God in our  
 hearts by fasting, and prayers, and faith, and  
 truth: he that hath truth, hath life eternal for  
 evermore in the Kingdom of Heaven. The  
 Prophet David's Prayer or Arithmetick is  
 thus termed; Teach us, O Lord, to number  
 our days, that we may apply our hearts to Wis-  
 dom, Psal. 90. 12. Peter wept, because of  
 the weight of grief and sorrow in denying his  
 Lord and Master Jesus Christ, which made  
 him say, being that deed say, Troubles have com-  
 passed me round about, my heart is vexed and  
 troubled, and my sins are always before mine  
 eyes, which do grievously torment my consci-  
 ence, and labour to beat me down to hell;  
 there is no peace for the Terror of the Lord;  
 I refuse to be comforted, I am troubled, and  
 my spirit doth afflict me, I see no place where-  
 unto I may fly and seek a Remedy for my sins.  
 But Peter denied his Master for fear. Peter  
 then denied again, and immediately the  
 Cock crew: Then said the Damsel that kept  
 the door, unto Peter, Art thou not also one of  
 this Mans Disciples? he said, I am not, but  
 denied, saying, I am not the man, nor  
 understand I what thou sayest: And he  
 went out into the Porch, and the Cock  
 crew

traw, but he began to curse and swear, saying, I know not this man of whom ye speak. **W**hen Peter had gotten some feeling in his Conscience, he went out and wept bitterly. 1 Cor. 15. 34. Awake to Righteousness, and sin not, for some have not the knowledge of God; I speak this unto your shame. Ezek. 16. 63. That thou mayest remember and be ashamed, and never open thy mouth more.

**T**hus Peter is rejected for his swearing and lying, as it is, Revel. 21. 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye. **W**hen Satan had tempted Peter to swear, he tempted him to lye; if Peter had not speedily repented, he still had been an undone man, but we read that Christ had mercy upon him, and called him from the error of his ways, and from that Sinful Deed.

**R**epentance is a turning to men, we must not be ashamed to acknowledge our faults one to another, Jam. 5. 16. Confess your faults one to another, and pray one for another, and in so doing men may know that ye are my Disciples. So that we ought to Pray for one another, and on the contrary, we had rather curse one another; but woe unto them that do so, for hell fire is prepared for the tormenting of their souls, being in the gulph



of woꝛe euerlastingly tormented World without  
end, such torment that man cannot ex-  
press: for if men would truly consider the  
pains of Hell, they would undergo any  
thing in this World, to gain the joys of  
Heaven.

My Brethren, let us now repent of our for-  
mer sins and wickedness, that we may be  
found worthy to enjoy the Kingdom of Hea-  
ven by as true repentance as Peter did repent  
him of his sins from the bottom of his heart  
with an unfeigned Repentance, for you must  
know true repentance comes from above;  
Every good and perfect gift (saith St. James)  
comes from above, Jam. 1. 17. For all perfect  
gifts come from the Lord God of Heaven;  
Christ is our Salvation, and hope for ever-  
more, to our souls and bodies.

But when Peter had learnt to swear, and  
to lye, and curse, and all to save his earthly  
life, not thinking of the world to come, Peter  
was afraid of the power of the High Priest,  
and not thinking of the power of Christ, whose  
power is greater than the Highpriests: for  
he shall come in the glory of his Father, with  
all his Holy Angels with great power and  
Glory, Peter not thinking of this power, for  
if he had seriously considered the power of  
Christ he would not have denyed him by  
swearing, and cursing and lying.

Swear.

...though he do harm. O fool ! what Prince hearing himself abused to his face by the reproachful calumnies of his base subjects, would admit of such an excuse : that whatsoever he spake with his mouth, yet he thought no ill in his heart, and shall God take this for a good answer, having told us before-hand, Deut. 28. 38, 39. If thou wilt not observe to do all the words of this Law, that are written in this Book, that thou mayest fear this glorious and fearful Name, The Lord thy God. Then the Lord will make thy plagues Wonderfull, and the plagues of thy seed, even great Plagues, and of long continuance, and sore sickness.

Besides, how frequently dost thou pollute and prophane Gods Name and our Saviours: The Jews greatly sinned in Crucifying the Lord of Life but once, and that ignorantly; so Peter ignorantly denied Christ: but wisely repented him of that sin: but they are innumerable that thou dost commit every day in the ear, every hour in the day, although thy conscience check thee for it; yet though thy conscience be guilty, Repentance maketh Peace between God and your conscience for Christs sake, Amen.

And the Holy Spirit of grace hath rebuked thee for it a thousand and a thousand times :  
how

tells thee, that thou hadst better  
him, than to thy words to him, for  
offence named him in the Days of  
than in the Prayers: Surely, if  
Faith and Trust, this swearing must  
fall for ever into hell head long; and  
had not he truly repented, he had  
hell comforts, where there is no  
howling, gnashing of teeth, and  
menting for ever.

It is said in Levit. 19. 17. Thou shalt  
hate thy brother in thy heart, thou shalt  
wot rebuke him, and nor suffer him to  
So Peter was rebuked of his Countrymen  
told him that he had wickedly  
having his Lord and Master Jesus Christ  
in your gross ignorance of the Scripture  
for the Scripture teacheth us that  
for God expressly forbids Swearing  
upon pain of Damnation, and  
brethren swear not, neither by the  
Earth, nor by any other Creature, but  
be yea, and your may be never  
condemnation. First our Lord  
his own person forbids us, Mat. 5.  
37. I say unto you, swear not at all  
heaven, for it is God's Throne, and  
for it is his foot stool, and he sitteth



...be white or black, but let your commu-  
cation be yea, yea, nay, nay : for whatsoever is  
more than this cometh of evil ; And then the  
Apostle saith, Above all things my brethren,  
swear not, neither by heaven, nor by Earth, nor  
by any other oath, but let your yea, be yea, and  
your nay, be nay, lest you fall into condemnation  
Jam. 5. 12. **W**here mark the Emphasis in the  
first words, Above all things swear not : and  
the greater danger of it in the last words,  
lest you fall into condemnation : For woe and  
sorrow will be in the end. If the matter be  
light or vain, we must not swear at all : if  
weighty, then we may lawfully swear, as be-  
fore a magistrate, being called to it, when we  
must only use the glorious name of our God  
in an holy and religious manner, as you may  
see in Deut. 6. 13. Isa. 45. 23. and 65. 16. Jos.  
23. 7. Exod. 23. Jer. 5. 7 And the Reasons  
are weighty if we look into them, for in swear-  
ing by any creature whatsoever, we do invo-  
cate that Creature ; and ascribe to it Divine  
Honour : yea, whatsoever we swear by, that  
we invoke both as our Witness, Surety, and  
Judge, Heb. 16. and by consequence deifie it,  
by ascribing & communicating unto it Gods  
Incommunicable attributes, and his omni-  
potence, and consciousness of being every

thoughts and Intentions of the heart: as  
being an Omnipotency, and as being Al-  
mighty in Patronizing, Protecting, Des-  
cending, and Rewarding us for Speaking  
of the truth, or Punishing us if that we  
Speak falsely: All which are so Partic-  
ular to God, as that they cannot any way  
be Communicated or ascribed to another: so  
that swearing by any of these things thou  
committest Idolatry in a high degree, and  
thou spoilest and robbest God of his Glorie,  
the most impious kind of theft: and in a manner  
dethronest him, & makest an idol in his room:  
and as to swear by the creature, makes the sin  
more hainous. so the more mean and vile the  
thing is which you swear by, as by Iffey,  
by Cock, and by Hares-foot, and by this  
These, and such like childish oaths, which are  
so much in use with the ignorant and super-  
stitious people, the greater is your sin in  
swearing such an oath, because you ascribe  
that unto these the basest of Creatures which  
is only proper to God, namely to know your  
heart and to be a discerner of secret things:  
why else should you call that Creature as a  
witness unto your conscience, that you speak  
the truth and lye not, which only belongeth  
to God: and therefore the Lord calls it a for-  
saking of him, as you may see by what he saith

And they that had forsaken me, and sworn by them  
that are no Gods. And to make it a small  
matter to forsake God, and to make a  
God of the Creature: will you believe the  
Prophet Amos: if you will, he saith, speak-  
ing of them that swore by the sin of Samariah,  
that they should fall and never rise again,  
Amos 8. - 4. A terrible place to baine swear-  
ers. But Peter fell, and rose again by faith.

Neither are we to joyn any other with God  
in our oaths, for in so doing we make base  
Idols and filthy Creatures: for Peter wept  
sorrowfully for his sin and offence which he  
had committed against Christ his Lord and  
Master, and because he repented God granted  
him mercy and forgiveness of all his offences  
which he had committed against him, by denying  
him with an oath, and cursing and lying: So  
that Peter's Conscience told him, that he was  
a great sinner in so doing, but he repented  
with a tender conscience, and he wept bit-  
terly. Repentance goeth befoze salvation, and  
salvation worketh the souls everlasting joy in  
the Kingdom of Heaven for evermore.

And a Maid saw him again, and began to say  
unto them that stood by, this is one of them, and  
he deny'd it again; and a little after, they that  
stood by, said again to Peter, surely thou art one  
of them, for thou art a Galilean, and thy speech  
agreeth



swear, saying, I know not this thing; and the second time the Cock crowed, and Peter called to mind the words that Jesus said unto him, before the Cock crow twice, thou shalt deny me thrice: and he went out & wept bitterly. Peter's heart misgave him he sinned in so doing, and he wept bitterly: we have a command from God to shun all devices of evil works: St. Paul saith, Rom. 6. 23. For the wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord. Further must we swear at all in our Ordination Communication, if we will obey Gods Will: as you may see, Mat. 5. 34, 35, 36, 37. Jam. 5. 12. And as it is in Exod. 23. 2. Thou shalt not follow a multitude to do evil. And St. Paul's everlasting rule is, Rom. 12. 2. Fashion not yourselves according to this world, for this world passeth away, and the glory thereof. For as St. John saith, Whosoever denyeth the Son, the same denyeth the Father: but he that acknowledgeth the Son, hath the Father. But Peter denied God the Son, then he must need deny God the Father, and God the Holy Ghost: for as Christ saith, He that sinneth against the Son of man, it shall be forgiven him: but he that sinneth against the Holy Ghost, it shall not be forgiven him; neither shall there be any remission of sin for him.

...the Living God,  
...therefore, and fin  
...24. 22. Let him that  
...the head lest he fall.  
...therefore be from thoughtless words, for  
it is a fearful thing to fall into the hands of  
the Living God. For the coming of our Lord  
Jesus Christ cometh with might, when he shall  
come with his mighty Angels in Clouds, Ho-  
nor, and Power, and Majesty, everlastingly to  
all.

Consider what hath been delivered, and the  
Lord give you understanding hearts in all things.

---

FINIS.

yo  
20

210